269 on a sheet of bread and gauwal. Spoons were sometimes used to eat from sauce bowls[46], but forks
262 and knives were not used[47]. Pieces of bread were used to eat with in addition to being consumed as
[412] food. The beverage drunk is *mâstâv* or the less-distinguished *dûg*. These are drunk from glasses if
[272] not drunk with a ladle from a common circulating bowl. Hands are washed before and after the meal.
[515] Water from a jug is poured over them down into a circular basin. After the meal the mouth is rinsed and cleaned.

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312 *Fetching of water.* Water is transported to the house by women in containers of various kinds:
415 clay jars about 0.40 m. high with a handle on the one side (E. 2259), home-manufactured and slightly
482 burnt, or rectangular petrol cans with an opening at the top on one side. Both are carried on the left
462 shoulder and supported by a raised right arm; there are also water skins, *kawl*, made out of whole, tanned sheep or goatskins either carried across the woman's loins and held in place by the arms, or on the back in a big shawl, the ends of which are tied round the women's chest. When a filled water skin of this type is to be placed on the back, the woman first places the shawl on the ground, then the water skin, and finally herself, lying on her back. She then ties the ends of the shawl, the one end being led over the right shoulder, the other under the left arm. Rising, she pushes the water skin into place before setting off. This is precisely the same procedure as is used when a woman places a corn stack on her back with the aid of a rope during the harvest.

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372 *Fuel supply.* Fuel is scarce and is utilized extremely effectively. In the cookhouse, both the clay-
354 lined vaulted earth oven and the semicircular cooking pits bordered by low clay walls are fed with whole branches fetched from the mountains. In the villages there was also a transportable form of these cooking pits[48]. The fuel consumption of both the earth oven and the cooking pits is very slight, and the embers are carefully removed and placed in the samovar. Of other forms of fuel there are [237] cakes of animal manure kneaded with straw and dried on the walls of the clay houses[49]. Cattle manure is collected in the fields and pastures by the women. Charcoal, which is used for the low, flat earthen pan, is a commercial commodity produced and sold by charcoal burners. Both in Baleisuvani and in the villages there are petrol stoves to be found in bigger households, but in all these places fires and braziers are mainly used for cooking purposes.

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132 *Heating.* During the time I was in Kurdistan, from May to September, it was summer with temper-
379 atures of up to 50°C (122°F.), so I had no opportunity of studying the heating of houses in the colder periods of the year. One cool morning in Arkun, a village of some altitude, a fire was lit in a low niche in the wall under a kang-in. This was all I experienced in the way of heating. For further particulars I must quote the reports of other travellers. Hay[50] states that: "In winter the male room is heated by an open fireplace in the centre; the smoke passes out (or does not, as the case may be) by a hole in the middle of the roof". Soane[51] refers to: "... a brazier of charcoal", and that "a small under a quilt ... formed the "kirsi" which is the Kurdish method of keeping oneself warm". Nikitine[52] writes that: "En hiver, pour dormir, on place au-dessus du foyer un tabouret (kursi), on le recouvre d'une couverture[53] et tout le monde se couche dessus ...".